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ABSTRACT

Working effectively within a multicultural society requires that counselors and educators become multicultural in context. This study was designed to determine whether a three-part cultural training diversity program would enable participants to become multicultural in context through structured learning experiences. Participants were 44 white educators, 7 males and 37 females, employed at a large private high school in New Hampshire. The three-part program emphasized multicultural awareness, knowledge, and skills as separate training components. Each component featured experiential and didactic learning experiences. Scores were obtained for 3 measures of cultural awareness and knowledge and 15 critical incidents from the Culture General Assimilator instrument prior to the training. Six months later, the same measures, with 15 different critical incidents were used to measure attitudes and knowledge. Results provide evidence to suggest that individuals are capable of acquiring characteristics noted to be relevant to the development of a multicultural perspective as a result of cultural diversity training. (Contains 1 figure, 3 tables, and 20 references.) (SLD)

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Multicultural Identity Development: Preparing to Work With Diverse Populations

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Abstract

Changing demographics in the United States call our attention to the need for culturally competent human service providers. Counselors and educators, in particular, have been charged with the responsibility of providing services to an increasingly diverse population and, consequently, need to learn to function effectively in a multicultural society (Ponterotto & Pedersen, 1993; Yutrzenka, 1995). Working effectively within a multicultural society first requires that counselors and educators become multicultural in context. "Without this transformation of ourselves, any attempts at developing a multicultural perspective will be shallow and superficial" (Nieto, 1992, p. 275). As many educators and counselors feel unprepared to respond to the demands of a diverse society (Ford, 1992; Carey, Reinat & Fontes, 1990; Montero-Seiburth, 1988; Ponterotto, 1991; Allison et al., 1994; Bernal & Castro, 1994), the need to identify adequate learning and training experiences that will enable them to become multicultural in context and subsequently work effectively with individuals from minority groups is critical. The present study was designed to determine whether a three part cultural diversity training program would enable participants to become multicultural in context through structured learning experiences.

According to the U.S. Census Bureau (1990) by the year 2000, more than one third of the population of the United States will be represented by individuals from racial and ethnic minority populations. Further estimates suggest that by the year 2010, individuals from these racial and ethnic minority groups will compose 52% of the U.S. population. Because of these changing demographics, many psychologists are likely to be faced with the responsibility of providing services to an increasingly diverse client population (Allison, et al., 1994; Bernal & Castro, 1994; D'Andrea, Daniels & Heck, 1991).

With these changing demographics in mind, providing direct services such as assessment, diagnosis, and treatment, as well as indirect services such as consultation, will require that psychologists become aware of similarities and differences between and within cultures with regard to the manner in which they impact the delivery of psychological services (Allison et al., 1994; Bernal & Castro, 1994; Casas, 1985). Yutrzenka (1995) has addressed the importance of this issue by noting that, "Nearly every conference on the education and training of professional psychologists for the past 2 decades has addressed the issue of cultural and ethnic diversity and has reiterated the clear imperative that all psychologists should be prepared to function in a multicultural, multiracial and multiethnic society" (p. 197).

Psychologists serving in the role of consultant must not only learn to

function in a multicultural, multiracial and multiethnic society, but they must be prepared to help others who deal closely with diverse populations, such as educators, do the same. Just as changing demographics are impacting the client population of many psychologists, they are influencing the student population in schools across this country. Minority children and adolescents currently represent the fastest growing component of the youth population (Anderson & Cranston-Gingras, 1991) and it was estimated that by 1995, three out of every five students in U.S. schools would belong to a minority culture (Ponterotto & Pedersen, 1993).

Given these changing demographics and the fact that many faculty and administrators are not trained to work in culturally diverse environments (Ford, 1992; Carey, Reinat & Fontes, 1990; Montero-Seiburth, 1988; Ponterotto, 1991; Rashid, 1990), it is likely that psychologists will be called upon to serve as consultants to educators as they seek to learn how to function effectively in diverse classrooms. Ponterotto (1991) has emphasized this point by noting that counselors can be more involved in multicultural awareness training in the school setting by serving as consultants to faculty and administrators. "Counselors can be involved in continuing education projects for faculty and staff, and they can serve as individual consultants to faculty seeking culturally relevant course curriculum materials, or requesting advice on, for example, the

role of culture on cognitive and learning styles or expected teacher-student relationship styles" (p. 222). In addition, counselors serving as consultants should recognize the importance of training educators with regard to the value of a pluralistic perspective which is characterized by "an atmosphere in which differences are appreciated and shared, and in which students from various racial and ethnic backgrounds feel equally comfortable as learners in school" (p. 221).

The ability for educators to effectively promote the notion of cultural pluralism in education requires that they must first become multicultural in context (Nieto, 1992). "Becoming a multicultural teacher, therefore, first means becoming a multicultural person. Without this transformation of ourselves, any attempts at developing a multicultural perspective will be shallow and superficial" (p. 275). This transformational process is referred to in the present study as multicultural identity development. It is viewed as an identity change process characterized by the development of a pluralistic worldview which acknowledges that reality may be viewed from a number of different, yet equally valid, perspectives.

In order to better conceptualize the notion of multicultural identity development it is perhaps useful to consider this construct in terms of a continuum of worldviews. At one end of the continuum is the monocultural

worldview and at the opposite end of the continuum is the multicultural or pluralistic worldview. Progression along the continuum from monocultural to multicultural represents the construct of multicultural identity development. The following diagram is offered to illustrate its meaning:

Multicultural Identity Development

Monocultural Worldview.....	.....Multicultural Worldview
Singular view of reality	Multiple views of reality
Lacks multicultural awareness, knowledge and skills	Multicultural awareness. knowledge and skills
Culturally insensitive	Culturally sensitive
Negative attitudes toward diversity	Positive attitudes toward diversity
Limited cultural flex	Cultural flex
Limited cognitive flex	Cognitive flex
Ethnocentrism	Pluralism

Figure 1. Multicultural identity development as a continuum of worldviews.

Nieto's (1992) notion that educators must become multicultural in context before they can emphasize cultural pluralism in the classroom is interesting in

that it implies that individuals are actually capable of transforming their worldview. Although various models offer a conceptual framework to suggest how one might become a multicultural person (Pedersen, 1988; Wurzel, 1988; Ramirez, 1991), little research exists to support the notion that this is a learned process. The present study placed emphasis on the theoretical concepts and issues of multicultural identity development and employed an educational approach to learning using multicultural awareness, knowledge and skills training. Thus, the present study sought to determine, objectively, whether or not an individual could actually learn to become multicultural.

Method

Participants

Participants were 44 White educators, 7 males and 37 females, employed at a large, private high school in Southern New Hampshire who volunteered to participate in a three part cultural diversity training program. The three part program emphasized multicultural awareness, knowledge and skills as separate training components offered in the fall, winter and spring, respectively, of the 1994-95 academic year. Each training component featured a combination of experiential and didactic learning experiences facilitated by employees of the school who were trained by this researcher. In addition, consultants specializing in cross-cultural training were hired to provide workshops during the

program.

The 44 participants were randomly selected from 68 volunteers by members of the school's Multicultural Committee. Random selection was achieved by listing the names of the volunteers in random order from 1 to 68. Numbers were drawn from a container and the name corresponding to each number was alternately assigned to experimental or control group. Twenty two educators were assigned to the experimental group and participated in the cultural diversity training program. Twenty two were assigned to the waiting list control group and did not participate in the cultural diversity training program. The remaining 24 volunteers were placed on the waiting list but did not take part in the research study as members of the control group. Participants who were absent during any of the training sessions and/or did not complete the pretests or posttests were excluded from the analysis. This reduced the number of participants to 40.

Instruments

The Culture General Assimilator (Brislin et al., 1986) is composed of 100 critical incidents that are organized around three general areas including (a) experiences that people are likely to have that cause intense feelings and that engage their emotions, (b) knowledge areas that incorporate many cross-cultural differences that individuals find hard to understand, and (c) bases of

cultural differences especially concerning how people think about and evaluate information. Based on statistical analysis of the validation sample's answers to 106 original critical incidents, 100 incidents were judged to be valid. For the purpose of the present study, the three general areas covered by the critical incidents were identified as multicultural awareness, knowledge and skills, respectively. Fifteen critical incidents, five from each general area, were randomly chosen by this researcher and used as a pretest measure. In order to prevent the members of the control group from using the critical incidents as a leaning tool that would influence their posttest scores in a positive direction, the alternative explanations for the best solution to the critical incidents was not provided as part of the pretest measure.

The Quick Discrimination Index (Ponterotto et al., 1994) is a 30 item, Likert-type self report of racial and gender attitudes. Three oblique factors have been identified from statistical analyses of the instrument including (a) general (cognitive attitudes toward racial diversity and multiculturalism, (b) affective attitudes toward more personal contact (closeness) with racial diversity and (c) attitudes toward women's equity. The instrument's total score and subscale scores have been found to be internally consistent, stable over a 15 week test-retest period, and to have indices of face, content, construct and criterion-related validity (Ponterotto et al., 1994).

The Traditionalism-Modernism Inventory (Ramirez & Doell, 1982) is a 40 item, Likert-type self report inventory that measures respondent's level of cultural flex. Statistical analysis has revealed that the instrument has both internal consistency and one month test-retest reliability. The Chronbach alphas for the internal consistency were found to be .72 for the modern items and .78 for the traditional items. One month test-retest reliability for the total score was found to be .69 for Mexican American students and .75 for White American students. Validity of the instrument was established by comparing it with The Traditional Family Ideology Scale (Levinson & Huffman, 1955), with a correlation coefficient of .84.

The Bicognitive Orientation to Life Scale (Ramirez, 1991) is a 24 item, Likert-type self report scale that measures respondent's level of cognitive flex. Statistical analyses has revealed that the instrument has both internal consistency as well as one month test-retest reliability. Chronbach alphas for the field sensitive and field independent items were found to be .85 and .79 respectively. The validity of the overall scores was determined by comparing it with the score of leadership behaviors (Garza et al., 1982). The correlations were found to range from .65 to .77.

Procedure

Prior to the start of the cultural diversity training program, participants

completed the Quick Discrimination Index (QDI), the Traditionalism-Modernism Inventory (TMI), the Bicognitive Orientation to Life Scale (BOLS) and critical incidents from the Cutlure General Assimilator (CGA). A research number was randomly assigned to each participant by a research assistant and the number was placed on the outside of a collection envelope. Upon completion of the research instruments, participants returned them to the collection envelope and sealed it. Participants were instructed to complete each measure anonymously. Envelopes were collected and opened by the research assistant.

Six months following the initial training session upon completion of the training program, the same procedure outlined above was used to collect posttest measures. Participants again completed the QDI, TMI and BOLS. They were given 15 different critical incidents from the CGA to complete for posttest analysis.

Results

The present study employed an experimental pretest-posttest design. Differences between pretest and posttest scores for the experimental and control groups were analyzed by a one-way, between-subjects analysis of covariance, using SYSTAT MGLH, for the purpose of determining whether or not the subjects in the experimental group made statistically significant gains at alpha level .05 in comparison to subjects in the control group who received no

treatment intervention. Analysis of the experimental and control group pretest mean scores with a t-test statistic using BMDP, revealed no significant difference between pretest mean scores for any dependent variable. Table 1 provides a review of the results of the t-test for pretest mean scores.

Table 1

t-test for Pretest Mean Scores at Alpha Level .05

Dependent Variable	Experimental Group Pretest	Posttest	Control Group Pretest	Posttest	t-value	p
Overall awareness, knowledge & skills (CGA)	10.25	12.10	10.45	9.25	-.35	,73
Overall sensitivity, awareness & receptivity to cultural diversity and gender equality (QDI/Total)	109.75	113.20	108.70	105.95	.27	.79
Cognitive attitudes toward racial diversity and multiculturalism (QDI/Factor 1)	34.75	36.20	33.95	32.75	.57	.57
Affective attitudes toward personal contact with racial diversity (QDI/Factor 2)	23.85	23.50	23.30	22.25	.49	.63
Attitudes toward women's equity (QDI/Factor 3)	26.75	27.90	26.85	26.65	-.09	.93
Cultural Flex (TMI)	11.05	7.60	9.60	8.70	.72	.47
Cognitive Flex (BOLS)	8.50	7.90	7.15	6.40	1.10	.32

Analysis of the results of the CGA and QDI indicated that educators in the treatment group significantly increased their level of overall multicultural awareness, knowledge and skills with $F(1, 37) = 28.82$, $p \leq .001$; overall sensitivity, awareness and receptivity to cultural diversity and gender equality with $F(1, 37) = 10.65$, $p \leq .005$; general cognitive attitudes toward racial diversity and multiculturalism with $F(1, 37) = 10.50$, $p \leq .005$; attitudes toward women's equity with $F(1, 37) = 4.60$, $p \leq .05$.

Analysis of the results of the QDI, TMI and BOLS did not support the hypotheses that educators would significantly improve their affective attitudes toward more personal contact with racial diversity with $F(1, 37) = 1.30$, $p > .20$; degree of cultural flex with $F(1, 37) = 3.06$, $p \leq .10$; degree of cognitive flex with $F(1, 37) = .31$, $p > .20$.

Table 2 summarizes the analysis of covariance for each dependent variable and Table 3 provides a summary of these research findings.

Table 2

Analysis of Covariance for Each Dependent Variable

Dependent Variable	Source of Variance	Adjusted SS	df	MS	F
Overall multicultural awareness, knowledge and skills	Between Groups	89.04	1	89.04	28.82*
	Within Groups	114.32	37	3.09	
* $p \leq .001$					
Overall sensitivity, awareness and receptivity to cultural diversity and gender equality	Between Groups	414.62	1	414.62	10.65*
	Within Groups	1440.07	37	38.93	
* $p \leq .005$					
General cognitive attitudes toward racial diversity and multiculturalism	Between Groups	80.66	1	80.66	10.50*
	Within Groups	284.59	37	7.69	
* $p \leq .005$					
Affective attitudes toward more personal contact (closeness) with racial diversity	Between Groups	7.10	1	7.10	1.30* NS
	Within Groups	202.33	37	5.47	
* $p > .20$ (Not Significant)					
Attitudes toward women's equity	Between Groups	19.74	1	19.74	4.60*
	Within Groups	158.62	37	4.28	
* $p \leq .05$					
Cultural flex	Between Groups	43.45	1	43.45	3.06* NS
	Within Groups	524.97	37	14.19	
* $p \leq .10$ (Not Significant)					
Cognitive flex	Between Groups	2.77	1	2.77	0.31* NS
	Within Groups	327.72	37	8.86	
* $p > .20$ (Not Significant)					

Table 3

Statistical Analysis: One-Way Between Subjects Analysis of Covariance (ANCOVA)
Summary of Research Findings

Null Hypothesis: Following cultural diversity training by the participants in the experimental group, there is no difference between experimental and control group participants with regard to their...

Hypothesis	Assessment Instrument	Alpha Level	Accept or Reject Null Hypothesis
1. Overall multicultural awareness,	CGA	≤ .001	Reject null hypothesis
2. Overall sensitivity, awareness and receptivity to cultural diversity and gender equality	QDI/Total	≤ .005	Reject null hypothesis
3. General cognitive attitudes toward racial diversity and multiculturalism	QDI/Factor 1	≤ .005	Reject null hypothesis
4. Affective attitudes toward more personal contact (closeness) with racial diversity	QDI/Factor 2	> .20	Accept null hypothesis
5. Attitudes toward women's equity	QDI/Factor 3	≤ .05	Reject null hypothesis
6. Cultural flex	TMI	≤ .10	Accept null hypothesis
7. Cognitive flex	BOLS	> .20	Accept null hypothesis

Discussion

The present study was designed to determine whether or not educators participating in a cultural diversity training program could learn to become multicultural in context as characterized by an increase in multicultural awareness, knowledge and skills; cultural sensitivity; positive attitudes toward diversity; cultural flex and cognitive flex. Given the results of the present study, there is evidence to suggest that individuals are capable of acquiring characteristics noted to be relevant to the development of a multicultural perspective as a consequence of the learning process that takes place during cultural diversity training.

These results are consistent with those found by D'Andrea, Daniels and Heck (1991) in their research involving an awareness, knowledge and skills training approach to graduate students in counselor education. As such, the present study adds further evidence to suggest that a training program designed with an awareness, knowledge and skills format is effective in increasing participants' level of competency in these areas. This is an important finding when we consider the need to establish well designed training programs for both counselors and educators.

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